ARAMBE FLAME

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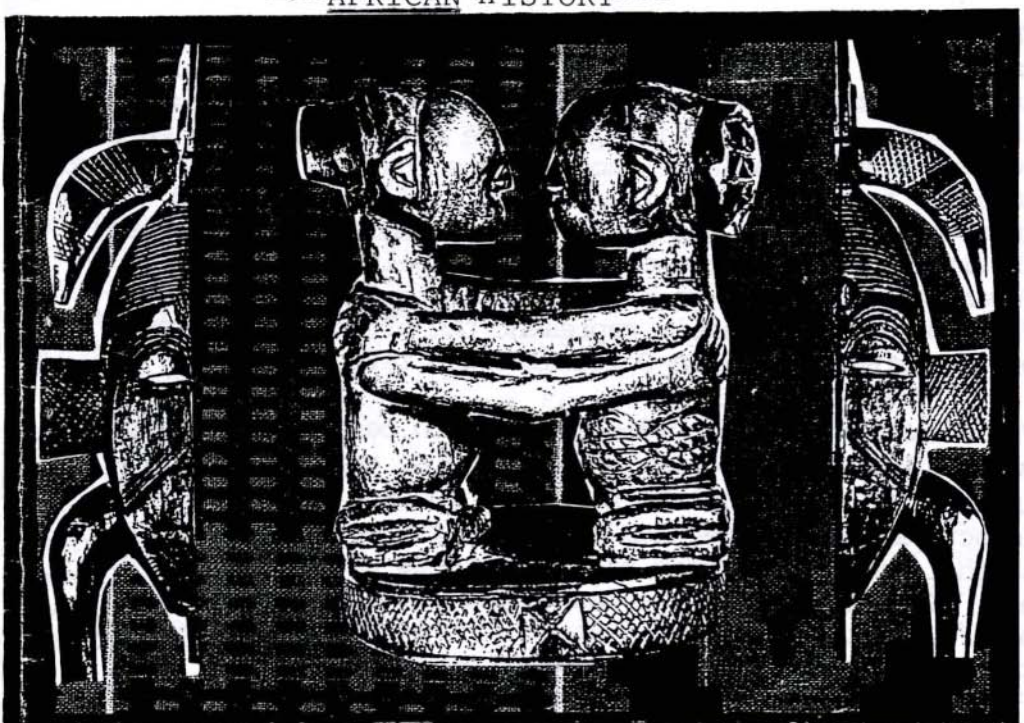
---AFRICAN HISTORY---



In This Edition:

Back In Time(Expanded); From Other Sources: Phone Scam on Prisoners' Calls in New York, Changes in the Meaning of Life Behind Bars, Honduras' Garifunas Trying to Hold New Government to Promises, The Politics and Economics of U.S. "Drug War" in South America; Books: SHOULD AMERICA PAY and POST-TRAUMATIC SLAVE SYNDROME; Commentary: Ellen Johnson-Sirleaf, Africa's First Female Head of State?

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

BACK IN TIME

Introduction: As is our tradition, each February, we present an expanded version of the Back In Time segment of the HARAMBEE FLAME. This we do in recognition of our African history and in tribute to Carter G. Woodson, the tireless African historian who brought "Negro History Week" into being in 1926. As always, we hope you find the following passages informative and stimulating.

Africans Meet the Challenge of Drought

Three thousand years ago the desert, while slowly moving in on Africa, had not advanced to where it is today. There was more arable land in Ethiopia, although its agriculture did not match that of the rich delta region of Egypt. The Blacks were, however, mainly agriculturalists like other Africans. Even with their remarkable industrial development, farming went on on both sides where the "two Niles" met in their land before continuing as one great river through Egypt to the Mediterranean Sea. Nor should the importance of the Atbara river be overlooked. Even though the surrounding deserts were a problem insofar as agricultural expansion was desired, the more immediate problem was famine from drought. There were years during which no rain fell at all and not a hopeful cloud appeared in the sky.

The Africans met the challenge by constructing a national system of reservoirs. These were strategically located around the capital, at Musawarat, Naga, Hordan, Umm, Usuda, in the Gezira region, at Duanib, Basa, and doubtlessly at other sites not yet excavated.

This master plan to defeat drought and famine by a system of reservoirs was more important than all of the architectural art that found expression in their beautiful statues, temples, palaces, columns and pyramids. The reservoirs were more signifi-

cant than the monuments...because they reflect the real measure of African man as he met the challenge to survival head-on, with a constructive counter-attack against the adverse forces of earth, sun and sky.

-Source: THE DESTRUCTION OF BLACK CIVILIZATION
by Chanellor Williams

Before the Sahara Was Desert

There were black people living together in a productive situation 6,000 years before Christ in the Sahara region of Africa.

The Sahara region was not a desert then, but a lush, green and fertile land. The people farmed grain and other things to eat. They raised cattle for milk and food, using rawhide for shelter and clothing. They were a sensitive and thinking people who produced a simple art describing the level of their civilization.

These people lived off both domesticated and wild animals. Among them were spotted wild oxen, loping rabbits and giraffes. Horses and camels came centuries later. Drawings found on the walls of their caves show cows tethered and standing peacefully to be milked. Water for cooking, drinking and washing was dipped from wells with leather buckets.

They observed a distinct division of labor. The women performed certain chores; the men did others. It was the men's job to split firewood with axes. They trained, hunted and fought with bows, arrows and spears. They created their own law enforcement and judicial systems...

Women played a more important part in this community than they did 4,000 years later in the same area. They cooked in clay pots, which meant they had a sound knowledge of pottery making. They tended cattle, raised children, gathered food in the field and fashioned jewelry such as necklaces

and bracelets. They made baskets and other items for household and personal use...

They danced for religious and artistic purposes. The men wore richly decorated leggins and chalk-like masks. The women wore colorful ribbons in their hair. During periods of relaxation both men and women played a stringed instrument that looked like a small version of today's harp. They also played flutes. Probably they took part in group singing.

-Source: BLACKS BEFORE AMERICA by Mark Hyman

The Swahili of Eastern Africa Engaged in Thriving Commerce with Asia

On the East African coast of the Indian Ocean lay the Bantu-Islamic civilization of the Swahili. These Africans were trading with India and China many centuries before Columbus was born. In the thirteenth century, the Swahili shipped an elephant to the Emperor's court in China. The ships used by these East Africans...were huge, seventy-ton vessels whose structures did not include metal cinchings or nails. Instead they were secured by palm-fiber lashings and were water-tight.

Similar ships left East African Enyan ports, sailing from Kipini, Mombasa, Kilifi and Kilwa. They made round trips to China and India...

The extensive commerce between East Africa and China uncovered a connection made much earlier between Africa, China and the New World. The Chinese in the thirteenth century recognized the growth and cultivation of maize(corn) in West Africa. Navigators from China told of a New World cereal with long ears. Maize was an American Indian product transferred to Africa through commerce between the Indians of the Western Hemisphere and the Africans who touched America before Columbus...

The Swahili states of East Africa completed a sig-

nificant marketing cycle by handling gold and ivory from the inland countries of Africa and trading them to China, Japan, India and Arabia. In turn, these countries sent back cotton and other useful manufactured goods to the inland people.

-Source: BLACKS BEFORE AMERICA by Mark Hyman

When We Didn't Consider Being Smart a Matter of "Trying to be White"

During the period in West African history from the early part of the fourteenth century to the time of the Moorish invasion in 1591, the city of Timbuktu and the University of Sankore in the Songhay Empire were the intellectual center of Africa. Black scholars were enjoying a renaissance that was known and respected throughout most of Africa and in parts of Europe. At this period in African history, the University of Sankore at Timbuktu was the educational capital of the Western Sudan. In his book TIMBUKTU THE MYSTERIOUS, Felix DuBois gives us the following description of this period: "The scholars of Timbuktu yielded in nothing, to the saints in their sojourns in the foreign universities of Fez, Tunis and Cairo. They astounded the most learned men of Islam by their erudition. That these Negroes were on a level with the Arabian Savants is proved by the fact that they were installed as professors in Morocco and Egypt...

Ahmed Baba was the last chancellor of the University of Sankore. He was one of the greatest African scholars of the late sixteenth century...Ahmed Baba was the author of more than forty books; nearly each one of these books had a different theme. He was in Timbuktu when it was invaded by the Moroccans in 1592, and he was one of the first citizens to protest the occupation of his beloved home town. Ahmed Baba, along with other scholars, was imprisoned and eventually exiled to Morocco. During his expatriation from Timbuktu, his collection of 1,600 books, one of the richest libraries

--continued on page 13--

FROM OTHER SOURCES

Phone Scam on Prisoners' Calls Bringing in the Big Bucks in New York

..."More than 80 percent of the State's prisoners come from poor New York City neighborhoods, according to the Albany-based Center of Law and Justice.

"At two-thirds of the prison facilities located three hours or more from New York City, phone calls are the only means of keeping in touch...

"New York's prison system has the highest kickbacks to the state and charges among the highest rates in America. To provide phone service for the general public, MCI advertises rates as low as $5 per month for service and five cents per minute, and sometimes less expensive than that. For a family member to speak with a loved one in a Department of Corrections facility, the prisoner must call collect at 16 cents per minute after a $3 surcharge.

"The average prison phone call is billed at 19 minutes, costing just over $6 and adding up to monthly phone bills close to $400. This constitutes a markup of more than 630 percent.

"Under the current single-carrier contract, inmates can only call out collect and prisoners' families can only receive inmate-generated collect telephone calls using MCI at the state's negotiated rates, leaving them no choice...

"Correction officials said the kickbacks pay for inmate programming, including bus and visiting services, medical, parole, and the growing jail security issue.

"Annette Dickerson, of the Senate for Constitutional Rights, believes that some of the kickbacks do help, but the majority do not...

"Forty-four states use the same model as New York: monopoly contracts with a single service provider at inflated rates...

"MCI recently implemented a new billing policy that has further outraged family members. Prisoners' families must pay MCI each time their bill reaches $100, regardless of whether they have paid their bills on time in the past.

"MCI gives prisoners' families the option of putting money down in advance, but for people on limited or fixed incomes that is often not possible. If the payment is not made within 48 hours, the consumer's phone is blocked from receiving collect calls from prison, and it can take days before srevice is restored...

"The state's 71 DOCS-run prison facilities are currently home to 3,335 telephones that allow collect-only calls. Inmates make close to 2 million calls per month. Close to 10 million minutes of phone usage are logged monthly as part of the Inmate Call Home Program. The kickbacks have netted the state close to $200 million since its inception in 1996...

"Two weeks ago, in a sudden turn of events, relatives of state prisoners scored a key victory when a State Senate committee approved a bill that would ban such contracts in the future, and make the state enter a contract with the lowest bidder, eliminating the 57.5 percent kickback. It would give prisoners an array of choices of phone services through collect calls and debit cards, and lower rates of calls..."

- from "Exorbitant Prison Phone 600% Tax Penalizes Families," pages 4 and 45, Feb. 2-8 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Changes in the Meaning of Life Behind Bars

"Changes to laws and in the composition of parole boards have virtually ensured that a life sentence is a sentence without hope of release...In the last 10 years, the number of prisoners serving life sentences has doubled. A recent New York Times survey concluded that 1 in 10 prisoners or about 132,000 prisoners nationwide are serving life sentences. And this number does not include those who are serving 'life by the numbers' - those sentenced to serve so many years that there is no practical way it can be served during a life time.

"The rising popularity of 'Life Without the Possibility of Parole', (LWOP) is also evident from recent statistics. In 1993, 20% of those sentenced to life were LWOP. By 2004, the percentage rose to 28%...

"Being young does not protect a person from being sentenced for life. Forty-two states and the federal government allow life sentences to be imposed on juveniles. Ten of those states have no minimum age and 13 states have a minimum age of between 10 and 13. Being young, male and African American puts people at particular risk. In 2001, 91% of the young people sentenced to life were male, and 55% were African-American (African-Americans make up approximately 12% of the U.S. population.)

"About 9,700 juveniles are serving life sentences in the U.S. and over 2,200 of them have no chance of parole. By comparison, only three other countries have juveniles with LWOP...

"In most of the world, LWOP is not even a possibility. Mexico, for example, will not extradite a defendant who faces LWOP. In Western Europe, a sentence of 10 years is considered extreme. In Finland, those with sentences of over 2 years receive individual sentence planning..."

-from "The Meaning of Life," pages 1 and 2, Feb. COALITION FOR PRISONERS' RIGHTS NEWSLETTER (Santa Fe, N.M.)

Honduras' Garifunas Trying to Hold New Government to Its Pre-election Promises

"Honduras' new president, Jose Manuel 'Mel' Zelaya Rosales, won the November 27, 2005 elections because of his promise to look for resolutions to the country's problems...

"Now, the nation's Black population is planning to hold Zelaya to his promises. The president-elect takes office on January 27, 2006. And, in preparation for his transition to power, Zelaya sat down in Tegucigalpa, the nation's capital, with Celeo Alvarez Casildo, president of the Organizacion Negra Centroamericana/Central American Black Organization(ONECA - the largest umbrella organization for Black communities in Central America and the Caribbean) and other representatives of Honduras' Black communities to talk about the campaign promises made to Afro-Hondurans...

"Back on May 26, 2005, when he was initiating his political campaign, Zelaya signed an accord with Afro-Hondurans. He promised that if he won the presidency with their support, he would make every effort to see that their concerns were addressed. During his 2006 through 2010 term of office, Zelaya has agreed to finalize terms for the government's granting of land titles to Honduras' Garifuna. If Zelaya lives up to his promise, he could help end a battle Afro-Honduran communities have been waging for decades.

"The majority of Afro-Hondurans are known as Garifuna, descendants of Africans and Carib-Indians who resisted slavery and were able to retain their own language--a patois of Creole, Bambu, and Patua--and to live independently for years. Because many have immigrated, Garifuna communities have spread out across Central America, the Caribbean, and the United States in the last few decades...

Latin America's Garifuna have long faced discrimination and have had to struggle to be politically incorporated within their nations of origin...Garifuna have lived in specific areas of Honduras for the past 200 years

and they have petitioned for title to those lands for years now. Various Honduran governments have granted a few small landholding titles, and yet remained reluctant to negotiate the rest.

"But the community gained respect after more than 5,000 people marched on Tegucigalpa in the late '90s and demanded land titles rather than see their lands sold after being devasted by 1998's Hurricane Mitch...

"Garifuna living in the areas of San Juan, Miami, Tornave, Triunfo de la Cruz were also initially told their territories would be part of a nature preserve. But when it was announced that a multimillion-dollar tourist resort and casino would be built in the area, the Garifuna demanded title to some parts of the land for their own communities.

"Even with the granting of community land titles, Colon [Mirtha Colon, a United States-based ONECA member] says Garifuna are often harassed into leaving their traditional homes: a family's livestock will be killed or their house burned down...

"The agreement with the new president also promises increased job creation, and that new health care centers, schools, and roads will be built in Garifuna regions. Garifunas can also expect to see electric, telephone, indoor plumbing and other basic services brought to their territorial areas..."

-from "Garifunas Sign Accord with New Honduras President," page 2, Jan. 26-Feb. 1 N.Y. AMSTERDAM NEWS

The Politics and Economics of the U.S. Government "Drug War" in South America

..."President George Bush is trying to open up all of South America to 'free trade'. What this means is that North American manufacturers and farmers could then move their operations to South America and ship their products back to the U.S. without paying duty taxes. Venezuelan President Hugo

Chavez is trying to rally the other South American presidents to not sign on with the Bush scheme ['getting and keeping control' of the region's gold, silver, oil and other resources]

"In the meantime, large U.S. farmers and agribusiness firms have already moved to countries like Colombia, Brazil and Venezuela in preparations for the flooding of U.S. markets with cheaper agricultural products than the U.S. farmer can produce. According to a National Public Radio broadcast, a Nebraska farmer who started off with a 250-acre farm has moved to Brazil where he now farms 8,000 acres. In South America, the land, labor and fuel are cheaper, which gives farmers there an advantage, if they can ship their products duty free into the U.S.

"Let's look at a series of events and policies to see how this is working. First, the U.S. imposes trade restrictions and duty taxes to protect American White farmers against competition. America then buys the higher priced commodities from the White farmers(PL480) and dumps them at below market prices on the cities of South America, which forces her local farmers to grow more cocoa plants for the drug market instead of food crops. The U. S. then buys cocaine from these drug lords, allowing them to buy more of the peasants' land.

"The U.S. turns around to start a 'drug war' against cocaine producers with taxpayers' money. Through this process, they seize the drug lords' lands and sell them at bargain prices to U.S. agribusiness interests. Once the U.S. companies are up and running, the U.S. drops her trade restrictions and removes the duty taxes so that her companies can now ship back agricultural products and manufactured products to compete with the small farmers and manufacturers who could not get out in time..."

-from "The 'Drug War', Land Grab and You," pages 5 and 33, Jan. 24 THE FINAL CALL(Chicago, IL.)

BOOKS

SHOULD AMERICA PAY, Edited by Raymond A. Winbush

"Three years ago a new book on the African in America Reparations Movement was released. The title of the book, edited by Dr. Raymond A. Winbush, the Director of the Institute for Urban Research at Morgan State University is, Should America Pay?

"In February 2001, Dr. Winbush...sponsored a two-day conference on slavery and reparations that brought together leading researchers, politicians, historians, and activists from throughout the country to dialogue on the issue of Reparations for African people in America.

"The conference was so successful that Dr. Winbush suggested that several of the presenters be included in a book he was proposing, which would entail several articles addressing the broad spectrum of the reparations debate in this country...What makes this book perhaps one of the most significant and comprehensive books published on the issue of reparations for African people in America is that it thoroughly covers the broad spectrum of this movement in six sections with more than twenty articles that address: Part I--History and Reparations, Part II--Reparations and the Law, Part III--Voices for and Against Reparations and Grassroots Organizing, Part V--Reparations and Intervention, and Part VI--Historical Documents...

"...Should America Pay? has now been published by Amistad: An Imprint of Harper Collins Publishers... Should America Pay? [has] contributing chapters from Molefi Asante, John Conyers Jr., Deadria C. Farmer-Paellmann, Wade Nobles, Adjoa A. Aiyetoro, Roger Wareham, and others..."

-from a review by Conrad W. Worrill, which appears on page 5A of the Jan. 26-Feb. 1 edition of the JACKSON ADVOCATE

POST-TRAUMATIC SLAVE SYNDROME: AMERICA'S LEGACY OF ENDURING INJURY AND HEALING by Joy DeGruy Leary

..."Reading this sensitive exploration of the African American psyche was the emotional equivalent of an all-day session on a shrink's couch...

"The author, Joy, DeGruy Leary, is nothing short of brilliant in her approach of the subject, prodding you to place present-day behavior in a proper historical context. Plus, Dr. Leary, a professor of Social Work at Portland State University, draws on her 18 years of practical work in the field dedicated to mental health and cultural resilience. It is her contention that the subjugation of Blacks did not end with slavery and that freedom only meant the slave-master's whip was replaced by the illusion of equality and opportunity.

"This was witnessed in Jim Crow laws, lynchings, de facto segregation, grandfather clauses, poll taxes, restrictive covenants, red-lining, gentrification and other assorted measures that arose to maintain the status quo. In reaction to the ongoing oppression, Black people developed an identifiable set of survival skills, some of which were self-destructive. And it is these harmful symptoms that Dr. Leary is interested in eliminating in order to put her people on the road to healing.

"...To order, visit: http://www.posttraumaticslave syndrome.com or call (503) 228-4972."

-from a review by Kam Williams, which appears on page 5 of the Jan. 24th. edition of THE FINAL CALL

"As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth and giving them proper guidance."

of his day, was lost.

-Source: INTRODUCTION TO AFRICAN CIVILIZATIONS
by John G. Jackson

"Atoapoma" Supreme Mother of the Akan

Nyame is the name of the Supreme god amongst the Akan and he is thought to be strong enough to encompass both genders, male and female, or else conceived of as beyond the abstract idea of sexual identity. However, older than this of Nyame and the belief in masculine dominance is the Akan belief in a Supreme Mother. Her name was Atoapoma and she was said by them to be self-begotten, self-produced and self-born, eternal and infinite. She created the firmament with its stars and sun and she did so without the help of a male partner. She is personified as the moon. Her titles include term "the Ever Ready Shooter" because she gave life by shooting the life-giving rays of the moon, fire, into men and beasts...Life-blood itself is Atoapoma's fire, a lunar fire called "kra." She was venerated not only as "the Giver of Life" but also "the Giver of Death." She was Odiwuono, literally "the Mother Killer," mother of the living, mother of the dead, the sky and earth. Her underworld reference was envisioned as the barren soil in which the dead lay buried.

Not only the Akan but the Fon of Benin(Dahomey) likewise believed in an original mother creator as supreme. Her name was Nana-Daho and her symbol of recognition was called Tokpodoun, breasts multiplied...Another name for Nana-Daho is Minonna, she who created primordial twins; and, like the Akan mother Atoapoma, these were the moon(female) and the sun(male). The twins gave birth to seven pairs of twins who were the deified ancestors of the Fon.

-Source: BLACK WOMEN IN ANTIQUITY, Edited by
Ivan VanSertima

Development of Solar Calendar in Kemet("Egypt")

The astronomers of Kemet were the first to develop a solar calendar which divided the year into 365 days, consisting of 12 months of 30 days each. Five additional days were added to the end of the year, which corresponded to the birth of the Gods (Netcherw) Osiris, Isis, Horus, Set and Nephthys, who were the progenitors of the human race...

The year was subsequently divided into three seasons of four months duration, which were called the 'inundation', the 'cultivation' and the 'harvest'. Each 30-day month was divided into 3 weeks of 10 days, and each day was then divided into 24 hours. The word 'hour' is derived from the name of the God (Netcher) 'Horus'(Heru), who was associated with the sun. The hour of the day represents the position of the sun (horus/Heru) relative to the planet Earth at any given time of the day or night. This particular calendarial system was based upon the civil year of Kemet...

The Kemites realized that their civil calendar was imperfect because it lacked a quarter of a day each year relative to its 'sidereal orbit' - the exact period in which the earth makes one complete revolution around the sun. To correct this error, a more precise 'sidereal' calendar was introduced around 4236 B.C.E. This new calendar alleviated the necessity of adding one day every four years (leap year) by adding a 'new year' every 1,460 years...Both the civil year calendar and the astronomical year calendar were used simultaneously and were in synchronization with one another every 1,460 years when the first day of each calendar coincided with the helical rising of the 'dog star', Sothis(Sirius), which also coincided with the inundation - the annual flooding of the Nile.

-Source: NILE VALLEY CONTRIBUTIONS TO CIVILIZATION by Anthony T. Browder

COMMENTARY

Ellen Johnson-Sirleaf, Africa's First Female Head of State

Just about a week ago, as of this writing, the results of the presidential election in Liberia were certified. The election of this African woman is being covered in the press as if it were some kind of first for the continent of Africa. For example, the Nov. 15-30 edition of The African Connection newspaper made use of the following headline in covering Johnson-Sirleaf's victory: "Liberia Elects Africa's First Female Leader." While this might be the first election of a female leader of an African nation since colonial times, the fact is that Johnson-Sirleaf's ascendancy to the position of head of state is hardly the first time this has happened in Africa.

In fact, our motherland has had many Sisters as heads of state. The following is a list of some of these female heads of state:

Hatshepsut ruled Kemet(ancient "Egypt") from 1505 b.c.e. to 1485 b.c.e. Tiye ruled from 1415 to 1340 b.c.e.(before the current era).

Makeda led Ethiopia from 1005 b.c.e. to 955.

There was a series of kentakes(queens) who headed the ancient kingdom/queendom of Cush from around 170 b.c.e. to about 115 c.e. Among them were: Shenakdakhete, Amanirenas, Amanishakhete, Nawidemak, and Malegerabar.

Dahia-al Kahina of Mauritania held the throne from 688 c.e. to 705.

Nzinga was not only queen but commander-in-chief of the armed forced of the countries of Matamba and Ndongo and headed these combined territories from 1623 c.e. to 1663.

Aminatu was queen of Hausaland(Zazzau) from 1536 c.e. to 1573.

Dona Beatrice held the throne of Kongo from 1682 c.e. to 1706.

The rulership of Sotholand(in modern-day South Africa) was held by Mmanthatisi from 1817 c.e.(current era) to 1835.

There were many other sisters who were in high positions of authority throughout the long history of the continent of Africa. For information on those listed here and/or other African queens, consult the following books: BLACK WOMEN IN ANTIQUITY edited by Ivan VanSertima; WOMEN LEADERS IN AFRICAN HISTORY by David Sweetman; and KUSH, THE JEWEL OF NUBIA by Miriam Ma'at Ka Re Monges.

What's the value of knowing about these African women who have ruled African nations? For one thing, this allows us to see the election of Ellen Johnson-Sirleaf in proper historical perspective, instead of viewing it as some kind of isolated political aberration. Secondly, it would help Africans, in Africa and elsewhere, understand that faith in the intelligence and wisdom of African women is an integral part of an authentic African consciousness. Thirdly, this knowledge would serve to raise the self-esteem of African girls and women who are in need of such elevation of esteem. For instance, in the U.S. right now, mass media have put out and cultivated an image of African girls and women as "bitches" and "hos," and have done this and are doing this with the aid of misguided, self-hating African males. It would be much more difficult for African females in this society, and in others, to see themselves as worthless if they were to have strong images of African female greatness in their heads and spirits.

The fact that most of us aren't aware of these strong African women is, to a great extent, a function of so-called "black" or "African-American" history tributes and/or observances that leave Africa out of our history.

-Editor

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

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